

A N  
ACCOUNT  
O F  
Mr. F E R G U S O N  
H I S  
Common-Place-Book,  
I N T W O  
L E T T E R S.

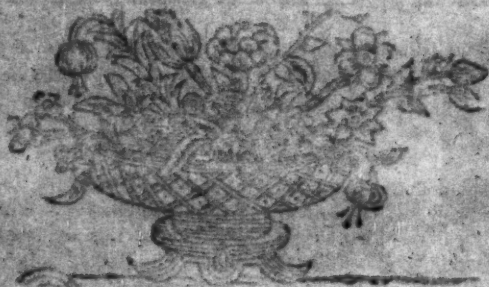
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L O N D O N:  
Printed by *Andrew Clark*, for *Walter Kettilby* at the  
Bishops-Head in *St. Paul's Church-Yard*. 1675.

AN  
ACCOUNT  
OF  
M. F. R. G. 202  
HIS  
Commonplace-Book  
LETTERS.



L O N D O N :  
Printed by Andrew Clark, for Walter Kelly, at the  
Buttress-Head in St. Paul's Church-Yard. 1775.

How much I have been surprised to find myself by name concern'd in it, as one of those that had been the occasion of his writing about the *Interest of Reason in Religion*. I had in my Discourse of *Reason accus'd the Dissenters* of decrying the sober use of our Faculties under the misapplied names of *vain Philosophy, carnal Reason, and the wisdom of this World*; and some others whom he mentions, had spoke to the like purpose: He therefore thought it necessary that they should vindicate themselves from those aspersions, and endeavour to give a stop to those groundless, and unjust clamours, page 9.

Mr. GLANVILLE  
SIR  
LETTER

Mr. SHERLOCK

SIR  
I lately met with Mr. Ferguson's Book, and was a little surprized to find my self by name concern'd in it, as one of those that had been the occasion of his writing about the *Interest of Reason in Religion*. I had in my Discourse of *Reason accus'd the Dissenters* of decrying the sober use of our Faculties under the misapplied names of *vain Philosophy, carnal Reason, and the wisdom of this World*; and some others whom he mentions, had spoke to the like purpose: He therefore thought it necessary that they should vindicate themselves from those aspersions, and endeavour to give a stop to those groundless, and unjust clamours, page 9.

Now

Now whether those Accusations are just or not, I appeal to any one that can remember but twenty years past, and hath been in the least acquainted with the Preaching, Writings, and Discourses of those men in *their* times: How far they are reformed since, I do not know; but I have never heard of their Recantations, nor have they taken any care to convince the world that their private Desks are more sober than their publick Pulpits were. On this occasion, Sir, I cannot but take notice, how hard it is to deal with the people of this sort, when we speak or write against their Opinions, Practices, and Declarations, and those that have been most publick and notorious: If these happen to be two, or three, or some very few unknown persons, of a little different temper, they will be ready to lie upon us as false accusers, and such as *seduce* the whole *Party for the Extravagancies of a few*. Thus you know it hath hapned to some excellent late Books, that have given the most just, and lively descriptions of the humour of Non-conformists, which have been vilified and rayl'd at as slanderous Invectives and Abuses: because some few that go with them, are somewhat less foolish, and extravagant than the rest: According to which Rule, it will be untrue to say, that Lions and Bears are wild and dangerous creatures, because some of them have been tam'd and made gentle: and a man may not affirm the Crow is black, because some are greyish: and now and then a Bird of that species by extraordinary accident may be white. If among the Dissenters there are so many sober Assertors of the necessity, and usefulness of Reason in the affairs of Religion, 'tis very much that they have not all this while stood up, and reprov'd the dangerous Follies, and Extravagancies of their Brethren that have opened the door to Atheism, and Enthusiasm by their ignorant Railings against it. And since they have thought fit to be silent in this matter, how should we know that there are men of such sober principles among them. The Declarations and violent Out-cries against Reason we have heard till our ears have tingled: but the justifications of the judgments of Reason in Religion have been such private whispers, that hitherto we have heard little, or nothing of them from these men: and I might ask Mr. F. how it comes about, that persons so zealous against error, who were still pelting each other both from Press and Pulpit upon every petty difference in opinion; should let pass so many rude Defamations of our Faculties, as they needs must frequently hear, with-



out the least reproof, or opposition of them, if so many have been so very Orthodox in this point, as he would have us to believe? But I say no more of this.

The Author hath a double justification of his Party against our Charge. We have the first, page 7. *They are a people, so far as I know, innocent of all undue reflections upon Reason.* The other is, *Robert Ferguson* do acknowledge the use of Reason in Religion in 274 pages; ergo, *Our late pretended Rational Divines do within the Non-conformists in suggesting that they are defenders of Reason, page 12.* This is the aim and strength of the whole Discourse, to which a short answer will suffice.

For my part, though I have been drawn into some Philosophical Controversies; yet I never begun any; and though I have received some publick Provocations to engage in the Disputes of Religion, yet hitherto my disinclination to them hath kept me unconcern'd. But notwithstanding this indisposition, Mr. *Ferguson's* title, and the mention he made of me, as one of the occasions of his Book, inclin'd me to look into his Discourse with design of further Vindication of our Faculties; if that Essay had given me any reason for it. But I soon perceived that this supposed Adversary was a Friend, and one that liked my Book so well, as to borrow the main things of his from it; though as he is pleas'd to say of *Des Cartes*, *He was not so ingenious to confess at whose Breasts he had suckt, nor out of whose Garden he had gathered his best Flowers.* And 'twas a little unkindly done of him to mention my Name where he suppos'd I had erred; and to take no notice of it, when he thought I had done so well as to deserve to be transcribed. Indeed he hath enlarg'd in the proof of some Principles of Religion by Reason, in which he hath been more beholden to other men: But in the Notions that strictly appertain to the main state of the matter, he hath been pleas'd to credit and enforce my Observations by the addition of his Suffrage and Authority. When I saw how Affairs went, I left the close perusal of his Book, and only cursorily skim'd over his Pages, casting my eye here and there, as it hapned; and in that running reading I observ'd these following things and Expressions, in which the Gentleman very wisely, and to my great honour, hath concurr'd with me.

M. Ferguson.

Knowledge them (*viz.* in the state of Innocence) inhabited our minds in no less plenty than Light doth in the universal Luminary. p. 18.

M.F.

It was wonderfully advantaged by a delicate and apt dispose of bodily Organs.

ibid.

M.F.

There was no Jarring in our humors till the Fall caused them. p. 19.

M.F.

Hindred by the Distemperature of indisposed Organs.

ibid.

M.F. takes the whole substance of his Discourse about the Understanding in the state of Innocence, and after, under the Fall. p. 18, 19. out of

M.F.

The vast Volumes of the School-men are stult with Peripatetical Depravations.

p. 246

M.F.

Their Scholastick Controversies are resolved into the Subtilties of his (Aristotle's) Philosophy.

ibid.

Jof. Glanvill.

Knowledge dwelt in our un-depraved natures as Light in the Sun, in as great Plenty as Purity. Vanity of Dogmatizing. p. 13.

J.G.

Depending on the delicacy and apt dispose of the Organs. Van. Dogm. p. 5.

J.G.

There was no jarring or disharmony in the faculties till sin antuned them. Van. Dogm. p. 4.

J.G.

Hindred in its actions by the Distemperature of indisposed Organs. Van. Dogm. ibid.

F.G. in his Vanity of Dogmatizing. p. 4, 5, &c.

J.G.

The Volumes of the School-men are deplorable evidences of Peripatetical Depravations.

Van. Dogm. p. 166.

J.G.

These Scholastick Controversies are ultimately resolved into the Subtilties of his (Aristotle's) Philosophy. V. D. p. 167

M.F.

M.F.

*Speaking of the Union of the Soul and Body saith, —How this can be is a Knot too hard for Human Reason to untie.*

p.490.

M.F.

How a pure Spirit should be cemented to an earthly clod, — is a Riddle that no Hypothesis of Philosophy can resolve us about. p.490.

M.F.

To affirm it, viz. the union of Soul and Body to be of a middle nature partaking of the affections and adjuncts of both, is that which our reasonable Faculties will never allow us to subscribe to. *ibid.*

M.F.

How that which penetrates a Body without giving a jog to, or receiving any from it, should either impress a motion upon, or receive an impression from it, is unconceivable. p.496.

M.F. treats of the incomprehensibility of the union of the parts of matter. p.483, 484, &c. the substance of all which is taken out of

J.G.

Saith of the same, — *It is a Knot too hard for our degraded Intellests to untie.* Van. Dogm.

Ed.2.p.15.

J.G.

How the purer Spirit is united to this Clod, — is a Riddle that must be left to the coming of Elias. Van. Dogm. Ed.2.

J.G.

To suppose an union of middle constitution that should partake of some of the qualities of both is unwarranted by any of our faculties. Van. Dogm. p.212.

J.G.

How that which penetrates all Bodies without the least jog or obstruction, should impress a motion on any it by his own confession alike unconceivable. Van. Dogm. Ed.2.p.172.

J.G.

In his *Sceptis Scientifica*, p.37, 38, 39, and his Answer to White, p.41, 42, &c.

M.F. endeavours to show the  
unnecessariness of the union  
of the Soul and Body, p.489,  
490, 491 &c. and again p.  
495, 496. all ours of  
M.F.

The reproach which *Ju-  
lian* slanderously fastened up-  
on the Primitive Christians,  
that they had no ground for  
their Faith, but that their  
wisdom was only to believe,  
ಎಂಬ ಅಂಶ 3 ನೇನುನು ಈ ಲೇಖ-  
ನೀನು 24 ಪುಟ. 1ನೇನು ಪ. 62.

**M.F.** *Small 2014 06-21-2014 06-21-2014*

He is worse than an Enthusiast, who affirms, that the way to be a Christian is first to be a Brute. p.20.

**M.F.**

Men being misled by their senses, affections, interests and imaginations do many times mingle errors and false conceits with the genuine Dictates of their minds, and then appeal to them as the principles of truth and reason, when they are indeed nothing else but the vain images of our Fancies, and the conclusions of ignorance and mistake.

p. 241.

**B.G. in his Scriptis Scienti-  
fica. p. 15, 16.**

J.G.

The charge of Julian the Apostate against the Primitive Christians, *ὅτι καὶ ὁ μισθὸν τῶν ὑποκειμένων ἔτι ἔχουσιν* That their wisdom was to believe; as if they had no ground for their Faith. Of Reason, p. 218.

**I.G.**

Saith, that in the Enthusi-  
astick Divinity, —The way to  
be a Christian is first to be a  
Brute. Of Reason. 2.223.

I.G.

Liable to be misled by our senses, and affections, and interests, and imaginations, so that we many times mingle errors and false conceits with the genuine dictates of our mind, and appeal to them as the principles of truth and reason, when they are but the vain images of our Fancies, or the false conclusions of ignorance and mistake.

Of Reason, p. 196, 197.

**M.F.**

M.F.

Whatsoever is proved by reason we are firmly to believe it, though there be many things in the theory of it, that are wholly unconceivable.

p. 198.

J.G.

What is clearly proved by reason ought to be believed, though there are many things in the theory and manner of it unconceivable. Philosoph. Pis.

p. 82.

Thus, Sir, I have given you some Instances among many, of the faithfulness of M. Ferguson's Memory, or of his Phrase-Book: There is no doubt but they have furnished him as well out of other Writers, but I have neither the humor nor the leisure to make further search after stolen Goods: Only I cannot but take notice to you that this is the Man that divers of his Party glory in, as their elegant and rational Writer, and urge him as a great proof of the partiality and injustice of those who will not allow *Non-Conformists* to write either good Sense or good Language: If either of these be in his Book, you may guess by this *Specimen* how little Honour is reflected upon them from it: And if others would claim their Feathers, as I have called for some of mine, I believe, he would have scarce enough left to cover theirs or his own nakedness.

I remember such Discoveries were once made upon another Champion of the Cause, M. Hickman; who had also furnished his Pack with Lace and Ribband borrowed from his Neighbours Shops. 'Tis pity but these men had Judgments to choose, for then they would put better Books into the hands of their Admirers. But when they take this Liberty, I would advise them not to fall foul upon the Owners, while they have their Goods in their hands; nor to pick their Pockets then when they are confidently pleading their own Truth and Honesty against them: If this Gentleman had let me alone, I had likely never known this quality of his; but unluckily he hath detected himself, as

he



he did that warned his Chapman, to whom he had sold a stolen Horse, not to let him drink of such a Water, which was in a Ground out of which he had taken him.

Upon the whole matter, Sir, I desire you to deal gently with this Adversary, lest unawares you should smite some of your Friends, and among the rest,

Your affectionate

Friend and Servant,

*Jos. Glanvill.*

I remember such Discoveries were once made upon another Champion of the Cause, M. Hickman; who had this furnished his Book with Lanceland Ribband borrowed from his Neighbour, Shakespeare. The pity but these men had Judgments to choose for themselves, they would put better Books into the hands of their Admirers. But when they take this Liberty, I would advise them not to fall foul upon the Owners, while they have their Goods in their hands; nor to pick their Books from when they are constantly borrowing their own Truth and Honesty against them. If this Gentleman had let me alone, I had likely never known this quality of his; but unluckily he hath detected himself, as he

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Mr. SHERLOCK

HIS

ANSWER

TO

Mr. GLANVILLE

HIS

LETTER.

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SIR,



Have received your Letter, and thank you very heartily for it. I was much puzzled before to give an account of the inequality of *M. Ferguson's* Style and Reasoning; for his Words are sometimes proper and elegant, his Arguments strong and weighty, but other times his Phrase is barbarous and pedantick; and his Reasonings childish: and I always observed that he writ best upon some trite and beaten Argument, where he had no Adversary; but take him out of the road of Common Places and Phrase-Books, and he could neither write consistently with himself, nor any thing to the purpose. This gave me a great suspicion of the man, that he was a mere Collector, and that his Book was made just as the

*Epicureans* fanſie the World was, by the accidental Concourse of Atoms, and may ſerve for a Confutation of that wild *Hypotheſis*; it being a plain Demonſtration, how impoſſible it is to make a good Book out of the beſt Common-Places and Collections, unleſs a wiſe man have the compoſing of it.

Upon the receipt of your Letter, which made ſo pleaſant a diſcovery of the man, I had the Curioſity to enquire a little further, and in requital of your kindneſs, I have here ſent you ſome of his gleanings from other Authors, though ſo changed and transformed, and found in ſuch ill Company, that I fear thoſe worthy perſons will be aſhamed to own them.

And becauſe M. Ferg. with the uſual confidence of a bold *Scot*, pretends a very particular Friendſhip with that excellent Perſon, Sir Charles Wolſeley, I ſhall firſt take notice how bold he has made with him; which I ſuppoſe he did upon the Authority of that old Saying, *All things are common among Friends*; and therefore he might challenge as good a right to Sir Charles his Writings, as himſelf.

M. Ferg. among other things ſhews the *Uſe and Serviceableneſs of Reaſon in proving the Divinity of the Scripture*, p. 56, &c. Sir Charles had done this before him, and had managed that Argument like a Scholar and a Gentleman, in his Book entituled, *The Reaſonableneſs of Scripture-Belief*; from whence our Author has borrowed moſt of his beſt Arguments, and many times his Words and Phraſes.

M. Ferguſon premies, that the *Teſtimony of the Holy Ghoſt in the Souls and Conſciences of men is the moſt convincing evidence, that ſuch men can have of its* (the Scriptures) *Divinity*, but yet rejects it from being a proof

Sir Charles likewiſe tells us, the *Teſtimony of the Holy Ghoſt in the minds and conſciences of men is the truth of the Scriptures* (though it be the moſt convincing evidence that can be given to them, &c.) *'tis not to be urged in proof of*

of the Scriptures Divinity to others. Interest of Reason, *of the Scriptures against its professed Adversaries.* Scri-  
p. 57 pture belief, p. 79

Sir Charles assigns two reasons for this; Mr. Ferguson has divided the second Reason into two, and set the first Reason in the third place.

M. F.

1. The Holy Ghost convinceth no man as to the belief of the Scripture, without enlightening his mind in the grounds and reasons upon which its proceeding from God is evidenced and established. *There is no conviction begot by the Holy Ghost in the hearts of men, otherwise than by rational evidence, satisfying our understanding, through discovering the motives and inducements that ascertain the truth of what he would convince us of, Ibid. p. 57*

M. F.

2. No mans particular assurance obtained thus in way of Illumination by the Holy Ghost, is otherwise urged as an argument of conviction to another, than by proposing the reasons, which our Faith is erected on. The

Sir Ch. Wolf.

*Second Argument the latter part:*

The Illuminations of the Holy Ghost in the minds of men are no other way to be conceived of, than that he is pleased to propose the right grounds and reasons upon which things are to be believed, and to convince and satisfy the understanding, that they are so, and so bring men to acquiesce in conclusions by ascertaining them of the truth of the premises.

Sir Ch. Wolf.

The beginning of the second Argument.

Whatever evidence the Holy Ghost gives to any man to assure him of the truth of any proposition, that evidence, as such, can never go beyond his own breast, nor can I ever

way of such *mens* evidence is communicable to none, unless they could kindle the same rays in the breasts of others, which have irradiated their own, and therefore they must deal with others by producing the grounds of their conviction, not pleading the manner of it, *Ibid.*

prove any thing by it, as it is a Divine and infallible Evidence, because such evidence is no way communicable to another but in an ordinary way: Nothing is visible to another in such cases, but the reasons I can produce, the Divine Illumination I have within my self to convince me, that such Reasons are cogent and prevailing can never be so demonstrated, as to convince another that has no such Illumination, *Ibid.* p.81

I am now Sir perfectly satisfied of what great use that trick is of varying phrases, which we learned at School; for this has made Mr. Ferguson a famous Author, who by the little arts of transplating words, of turning Nouns into Verbs, or Verbs into Participles, or converting a single word, such as *Illumination*, into the phrase of *kindling Rays*, can make other mens Writings his own. But to proceed,

M. F.

3. The Holy Ghost, as a distinct person in the Deity is not a Principle demonstrable by reason, &c. to prove the Divine Authority of the Scripture by the Testimony of the Holy Ghost, when we cannot otherwise prove a Holy Ghost, but by the Testimony of the

Sir Ch. Wolf.

1 Argument, Because the Blessed Spirit it self is not a common demonstrable principle amongst mankind, &c. to go about to prove the Scriptures by any evidence arising from the Holy Ghost must needs be visibly absurd, because there is no other

Scri-



*Scripture, is to argue circularly and absurdly, Ibid.*

way to prove that there is any such being as the Holy Ghost, but by the Scriptures themselves, *Ibid.*

Master Ferguson having premised this, proceeds to prove the Divine Authority of the Scriptures; and

Sir Ch. Wolfe

First, To justify the necessity of some supernatural Revelation in order to the conducting us in Religion, *Ibid.* p. 62

First, I will endeavour to render it a thing reasonable to be believed that there should be some supernatural law revealed from God, and given to mankind, &c. *Ibid.* p. 86

M. F.

His first argument is taken from the imperfection of natural light, p. 64

This is largely managed by Sir Charles, p. 87, &c.

Sir Ch. Wolfe

His second Argument, That the Religion of men at present towards God is the Religion of sinners, &c. but natural light cannot instruct the world how God will be atoned, *Ibid.*

Mankind in every age have applied to God in a sense of sin, and of guilt, contritely, &c. and upon that account have judged it necessary to make some further offering to God for their sins, &c. Now the reason of the world does not issue itself in any position certainly without such things, &c. *Ibid.* p. 133, and p. 145, &c.

Sir Ch. Wolfe

Argument 2. All mankind hath universally consen-

Discovered this at large, p. 123. &c. to which M. Ferguson

red in this, that besides the light of reason, there ought to be some supernatural Revelation from God, &c.

*son indeed refers his Reader: as also to Camero de verbo Dei: for which he is beholden to Sir Charles's citation of him in the same place.*

Master Ferguson's next undertaking is to make it appear, that it is expedient, that this Revelation should be some where or other consigned to writing, *ibid.* p. 68. This is but just mentioned by Sir Charles Wolsley, and therefore he is forced to have recourse to some other; and he has made a very good choice, no less person than the Reverend Dean of Canterbury, Dr. Tillotson, in his *Rule of Faith*: where you may find the sum of all Master Ferguson's arguments upon this head, which are of any force; only sometimes to avoid those particular instances, which the Dean gives, he chuseth others with so little judgment, that it would puzzle a very wise man to defend them: And it is pretty to observe how sometimes he varies phrases, and sometimes retains the very same expressions; as to give an instance of each.

*M. F.* p. 69.

I readily acknowledge, that the *Articles and Precepts of Religion*, may in some cases and circumstances be safely preserved and securely conveyed down from age to age by oral Tradition; namely when the things themselves to be preserved and reported are few, the number of the persons to be instructed in them small; the age of those to whom the successive communication is given, length-

Dr. Tillotson, *Rule of Faith*, p. 33.

*We grant that oral Tradition in some circumstances may be a sufficient way of conveying a Doctrine, &c. in the first ages of the world, when the credenda or Articles of Religion, and the agenda or precepts of it were but few, and such as had the evidence of natural light; when the world was contracted into a few Families in comparison, and the age of man was ordina-*  
*nated*

ened out to several hundreds of years, &c.

*M. F.* p. 71.

I shall only add, that the tradition of the one true God, though most easie to have been preserved, being not only short and plain, but having foundation and evidence in the light of Nature, was nevertheless soon corrupted and defaced by the worlds lapsing into Polytheism.

rily extended to six or seven hundred years, &c.

*Dr. T. Ibid.* p. 187.

*The tradition of the one true God, which was the easiest to be preserved of any Doctrine in the world, being short and plain; planted in every mans nature, and perfectly suited to the reason of mankind; and yet this tradition not having past through many hands, &c. was so defaced and corrupted, that the world did lapse into Polytheism and Idolatry.*

Where it is pleasant to observe, how *Master Fergusson* by altering the expression a little, unawares falls into non-sense; that the tradition of the one true God was corrupted and defaced by the worlds lapsing into Polytheism: as if men first lapsed into Polytheism, and this corrupted the tradition of one God: which is as much as to say, that men worshipped a great many Gods, while they believed there was but one; and by this means in time forgot that there was but one God. And indeed our Author is oftentimes very unhappy at varying phrases, and makes either wretched English, or wretched sense of them.

*Master Fergusson's* next undertaking is, thirdly to prove, that no written Records besides the Bible can lay claim to the privilege of being *yeas and swears of Divine Inspiration*: and here he considers the *Echnick Legislators*, Poets, and Philosophers; and especially the *Alcoran*, page 76, &c. all which is done at large by *Sir Charter Wolfely*, page 164, &c. of which *Master Fergusson* has only given us a short and imperfect abstract.

The same may be truly affirmed of those positive media (as he calls them) by which the Divine authority of the Scripture may be rationally demon-

demonstrated, which indeed he has cast into a different method; but as far as I observe, has nothing but what is particularly discours'd by Sir Charles from page 179. to the end of the Book.

In one thing indeed Master Fergusson takes the confidence to differ from Sir Charles, whether Miracles be always a certain demonstration of the truth of any Doctrine? or whether God may not sometimes permit Impostors to work Miracles for the trial of our Faith? This latter Sir Charles affirms, Mr. Fergusson denies; which is not civilly done to dispute such a nice point with his friend, which he confesses is not very material, when he had borrowed from him all his substantial and material notions. But the best of it is, Sir Charles has no need to stand to his Courtesy in this matter, and it is well for him he has not.

And upon this occasion I cannot but take notice, how Master Fergusson deals with Des Cartes; he charges him with affirming, *Deum posse fallere, si velit*, that God can deceive, if he please. Now Sir you know very well upon what occasion Des Cartes said this; it was when in order to free his mind from the prejudices of sense and education, and popular opinions, he set himself to doubt, as far as possibly he could, as long as there was the least imaginable pretence for doubting; and therefore doubts whether there be a God, or any thing else; and whether this God be nor a deceiver, &c. And Master Fergusson might as well challenge Des Cartes with denying, that he himself had any body; or that there were any external objects, such as the Sun, Moon, and Stars; as with affirming, that God might deceive, if he pleased; for he says the one as much as the other, while he was in this doubting humour, and only upon a design to come to some first Principle, which he could not doubt of, and to lay the foundations of a more certain knowledge; and therefore he immediately adds, *Es certe enim nullam occasionem habeam cuiusmodi aliquem Deum esse deceptorem; nec quidem adhuc sapientiam, autum si aliquis Deus, valde tenuis, &c. ut ita loquar, metaphysica dubitandi ratio est, quæ tantum ex ea opinione dependet, ut autem etiam illa tollatur, quam primum occurret occasio, examinare debeo, an sit Deus, & si sit, an possit esse deceptor, sub enim re ignorata, non videor de ulla alia plane certus esse unquam posse. Medit. Tertia. i. e.* Since I have no occasion at all to think, that God is a

deceitful

deceiver; nor as yet am certain, whether there be a God, or not, this opinion (of Gods power to deceive) is but a very slender and metaphysical reason of doubting: However that we may remove this too, as soon as things are ripe for that inquiry, we must examine whether there be a God? and if there be one, whether he can be a deceiver? for while we are ignorant of this, I cannot see how we can be thoroughly certain of an thing. And accordingly, when in his method he had proved the being of God, he proves too, that he cannot deceive us, and founds the truth and certainty of our faculties upon it. And in the second objections he is charged with asserting *Deum non posse mentiri aut decipere*, that God cannot lye or deceive; which they say is contrary to the opinion of many Schoolmen. And in his Answer to these Objections, to which Master *Ferguson* refers us, he owns the charge, and defends himself from their exceptions. By this we may see, how well skilled Mr. *Ferguson* is in *Des Cartes* his Philosophy, or what a brow he has, to charge that upon *Des Cartes* as his professed opinion; the contrary of which he makes the ground of all certainty.

Such another wise discourse he has, page 123. of Infallibility; the result of which is, that our Faith is infallible, though we are not infallibly assured: but this is beyond my first design, only I could not but take this occasion to show you, what a man of reason this is, when he argues at his own natural rate, and dares forsake his Masters: and it were very easie to make it appear, that he has not one good argument, but what he has borrowed from some late Modern Authors, who are far enough from being Fanaticks; which is an excellent way of proving, that Fanaticks are great friends to Reason.

But to give you some few instances more of Mr. *Ferguson's* transcribing from Modern Authors.

M. F. p. 48.

If all things be the result of matter, how comes a principle of reason to be con-

Sir C.W. The unreasonable-  
ness of Atheism, page 92.

The casual conjunction of these  
atoms could not make the

D

veyed



veyed into us, by *that which* had it not inherent in it self.

M. F.

This Hypothesis supposeth, that to have been the effect of chance which carries in it the characters of a wise contrivance. Ibid.

M. F.

If the fabrick of the world be nothing but the result of the casual meeting, and concatenation of Atoms, how comes it to pass, that by their daily motion and justling one another, they do not dance themselves into more worlds. Ibid.

world, because it is made with a principle of Reason; and they could not have induced such a principle by chance, unless some way or other they had it inherent in themselves before.

Dr. Til. Sermon. I. p. 40.

Nothing can be more unreasonable than obstinately to impute an effect to chance, which carries in the very face of it all the arguments and characters of a wise design and contrivance.

Sir Ch. Ibid. p. 91.

If the dancing motion of these Atoms in this fancied space did by chance first dance the world into this form, &c. what is the reason these Atoms never danced themselves into any thing else.

You may see Sir, what a youthful fancy Mr. Ferguson has to be so pleased with this metaphor of dancing, which much better becomes a Gentleman than a Divine; but yet I perceive Mr. Ferguson has so little skill in the thing, that he spoils all these Metaphors, if he attempts to vary the least word; for I remember I have heard some say, that justling is no very gentle way of dancing.

M. F.

M. F. p. 50.

*To the fortuitous jumbles of  
blind matter.*

Dr. More's Antidote, p. 42.

From a blind fortuitous  
jumbling of the parts of mat-  
ter.

And in the next words some body or other has put a trick on him: for thus he proceeds. The consideration of the Fabrick of things made Plato say, *ἡμετέριον πρὸς τὸν θεόν*, which I may english in the words of the Holy Ghost, *that all things are made in number, weight, and measure*, which are not the words of the Holy Ghost, unless he will acknowledge the book of Wisdom to be Canonical Scripture: for there it is, 2 Wisdom 20.

M. F. p. 51.

What convictions are we furnished with of the Being of God, from *the innate harmony that is in the several parts of the Creation*, and the convenient disposure of all the Creatures to a *subserviency to one another in mutual offices*; chance cannot have linkt one thing to another, *nor can contraries combine into a mutual coalition without the influence of a supreme Being, who overrules them.*

Sir Charles ibid. p. 42.

The natural rectitude and innate harmony of the world, and the due subordination of things one to another, and to the whole of the world.

Direct contraries are overruled to a perfect harmony and coalition in the propagation of the world, p. 87.

Here Mr. Ferg. has a little altered the phrase, but much for the worse; for to combine into a coalition, I doubt is not good sense.

M. F. p. 52.

Men have rather chosen to worship any thing for a God, than wholly to be without one.

Dr. Till. Serm. p. 55.

*Men will rather have any God than none; and rather than want a Deity will worship any thing.*

M. F. p. 53.

For not onely Cicero tells us, that there is nothing so absurd, which some of the Philosophers have not maintained : But Aristotle informs us, that there have been some who have held, That a thing might at the same time be, and not be.

Sir Charles ibid. p. 74.

Aristotle tells us, that there were some that affirmed, A thing might be, and might not be at the same time ; and Cicero has long since told us, that nothing could be so absurd, that had not some Philosopher for its Patron.

Now though these are very familiar sayings, yet I have reason to think that Mr. Ferg. transcribed them out of Sir Charles, because he has not given us the Latine and Greek of these sayings, as Sir Charles has not ; which Mr. Ferg. never fails to do, when he can come easily by it, of which we have an instance or two in the same page.

Ferg. ibid.

Reason becomes σωματικός χαρακτὴρ τῆς ἐν γυμνασίου δόξης, infected with those evil opinions that proceed from lust ; when men are once sunk into the greatest sensualities, their reason becomes σωματικός χαρακτὴρ τῆς αἰσθητικῆς, compliant with their sensual appetites.

Mr. Smith's select Discourses, p. 15.

That reason that is within us, as Plotinus hath well expressed it, becomes more and more σωματικός χαρακτὴρ τῆς ἐν γυμνασίου δόξης, it will be infected with those evil opinions that arise from our corporeal life. Their highest reason is σωματικός χαρακτὴρ τῆς αἰσθητικῆς, complying with their senses.

M. F. ibid.

Besides men living as if there were no God, can make no apology to the world, but

Dr. Till. Sermon. p. 104.

For when men live as if there were no God, it becomes expedient for them, that there by

by espousing such notions, as may justify them in their courses.

M. F. p. 63.

There hath been no Nation so savage, nor people so barbarous, who have not acknowledged some kind of external Performances necessary for the expressing of the inward Sentiments of Devotion and Honour, which they bear to the Deity.

M. F. p. 132.

Words that are intelligible, when they are spoken, are as intelligible when they are written. Now as God can speak as plainly as any of his Creatures can; and as words are at least as easy to be understood when they are written, as when they are spoken; so we have no reason to think, that God affects obscurity, or envies, that men should understand him.

should be none.---- Besides, that men think it some kind of apology for their vices, that they do not act contrary to any principle they profess.

Amyrald of Religion, p. 2.

There is no Nation so savage--- no people who do not essay by some kind of Performances to express the Sentiments of Devotion and Honour they bear towards him.

Dr. Till. Rule of Faith, p. 66.

First, whatever can be spoken in plain and intelligible words, and such as have a certain sense may be written in the same words.

Secondly, That the same words are as intelligible, when they are written, as when they are spoken.

Thirdly, That God if he please can indite a Book in as plain words as any of his Creatures.

Fourthly, That we have no reason to think that God affects obscurity, and envies, that men should understand him, &c.

M. F.

M. F. p. 140.

Nor is it any argument, that these Texts of Scripture are not easie to be understood, because some out of prejudice or perverseness have wrested them to a corrupt sense; seeing God did not endite the Bible for the froward or captious, but for such who will read it with a free and unprejudiced mind, and are willing to come to the knowledge of the truth.

M. F. p. 148.

We have the attestation of Reason, which tells us, that nothing is well known, but by that, which hath a just analogy to it, *ᾧ ὅτις ἴσως δι' ὁμοιότητος γινέται*, every thing is best understood by that which bears a resemblance of it; things of sense and life are onely known by vital and sentient faculties.

As the eye cannot behold the Sun *ἡλιοειδὴς μὴ γινόμενος*,

Dr. Till. *ibid.* p. 87.

*And what if some out of prejudice do mistake, or out of perverseness do wrest the plainest Texts of Scripture, &c. Is this any argument that those Texts are not sufficiently plain? Can any thing be spoken or written in words so clear, which a perverse or prejudiced mind shall not be able to vex and force to another meaning? God did not write the Scriptures for the froward and the captious, but for those who will read them with a free and unprejudiced mind, and are willing to come to the knowledge of the truth.*

Mr. Smith's select Discourse, p. 2.

*All things of sense and life are best known by sentient and vital faculties, ᾧ ὅτις ἴσως δι' ὁμοιότητος γινέται, every thing is best known by that which bears a just resemblance and analogy with it.*

*And as the eye cannot behold the Sun ἡλιοειδὴς μὴ γινόμενος, unless it be Sun-like, and hath the form and resemblance of the Sun drawn in it; so neither can the Soul of man unless*



unless it have some resemblance of the Sun in it self; no more can any man understand the things of God in a due manner, *Θεοειδὴ μὴ γινώσκουσιν*, unless he be made to partake of the Divine Image.

*behold God Θεοειδὴ μὴ γινώσκουσιν, unless is be God-like, hath God formed in it, and he made partaker of the Divine Nature.*

Where by the change of one little word he has spoiled all; for it is true as Mr. Smith says, that things of life and sense are best known by sentient and vital faculties: but it is false to say as Mr. Ferguson does, that they are *only* known this way: for there is a Philosophical Knowledge of Sounds and Colours, as well as a Sensitive Knowledge of them: And Mr. Ferguson acknowledges, that a bad man may have a true knowledge of the meaning of Scripture, though he have not a vital sense of Religion. So easily may an ignorant Scribbler spoil the best Sayings of Wise men.

Thus, Sir, it is pleasant to observe how Mr. Ferguson has borrowed all his Arguments, that are worth any thing, against Des-Cartes his Philosophy, from Dr. More, with a little variation, that I have reason to think, that he never read ten lines in Des-Cartes.

M. F.

The Anonymous Author of *Philosophia Scripturae interpretis* after all his operose and impertinent wrangling. Only instead of Reason, we have Philosophy advanced to a Dictatorship over the Word of God, and Des-Cartes made Master of the Chair. 158.

Dr. More's divine Dialogues 1 part, in the Preface.

*The learned Author of Philosophia Scripturae Interpretis after an operose, subtle and copious endeavour of convincing, that Philosophy is the best interpreter of Scripture, as if all that pains had been intended in the behalf of Des-Cartes, to set him in the infallible Chair.*

M. F.

M. F. p. 249.

Nor will I press his (*Descartes*) discharging all spirits from place, though that seems consequentially to discharge them from being.

M. F.

Nor will I dwell upon his disbanding all Final Causes out of the precincts of Natural Philosophy.

M. F. *ibid.* p. 250.

His attempting to prove, that all the *Phænomena* of the Universe might arise out of matter by meer mechanical motion, and that matter alone, supposing such a degree of motion communicated to it—could have produced the Sun, Moon, Stars, Planets, Animals, and the Bodies of Men in such Organization, Order, Beauty and Harmony, as now they are.

M. F. *ibid.*

Neither will I dwell upon his notion of the Conflict between the Flesh and the Spirit, which the Scripture so emphatically mentions; namely, that it is nothing but the repugnancy of those mo-

See Dr. More's *first Dialogue*, p. 136, &c.

Dr. More *ibid.* Preface.

*A third property of his Philosophy is a seeming modesty in declining all search into the final causes of the Phænomena of the world.*

Dr. More *ibid.*

*It is a confessed principle with him, that matter alone with such a degree of motion, as is supposed now in the Universe, will produce all the Phænomena of the world, Sun, Moon, and Stars, Air, Water, Earth, Planets, Animals, and the Bodies of men, in such order and organization, as they are found.*

Dr. More *ibid.*

*The Combat betwixt the superiour and inferiour part of the Soul, the Flesh and the Spirit, as they are termed in Scripture and Divinity, is at last resolved into the ridiculous noddings and joggings of a*  
tions,

tions, which the Body by its Spirits, and the Soul by her Will endeavour to excite at the same time in the *glandula pinealis*, or little Kernel, where he supposeth the Soul to be harboured and lested: as if the whole conflict which the Holy Ghost so solemnly describes under the notion of a war betwixt the law of our members, &c. were nothing else, but that the Kernel in the midst of the Brain being driven on one side by the Soul, and on the other by the animal Spirits --- when the corporeal Spirits by their rude joggings of the glandulous button, endeavour to excite in the Soul a desire of any thing, and the Soul repels it by the Will she hath to avoid the same thing, this constitutes the war, &c.

*small glandulous button in the midst of the Brain, encountered by the animal Spirits rudely flustering against it. This little sprunt Champion called the Conarion, within which the Soul is entirely cased up, sets the part of the Spirit, and the animal Spirits of the Flesh, and thus by the Soul thus is garrisoned in this Pine-kernel, and bearing her self against the aristocrats and jarrings of the Spirits in the Ventricles of the Brain, must that solemn Combat be performed which the Holy Ghost calls the war, &c.*

Sometimes, Sir, our Author pretends to ancient Learning, and to give an account of the original of Heresies from the Pagan Philosophy; and for this he is beholden to Mr. Gale, in his Preface to the Court of the Gentiles, *part 1.* which I shall give you a short view of.

*M. F. p. 242.*

And not to insist on the ill influence that the *Phœnician*

Mr. Gale Pref.

*we shall begin with the malignant contagion, which she*  
E and

and Chaldaick Philosophy had on the Judaick Theology, though it be of easy proof, that their Planetary Deities and Teraphims sprung from thence; nor to do any more but mention, that the chief errors of the Pharisees, Sadducees, and Essenes took their rise from the Grecian Philosophy, their Dogmas being a mixture of Pythagorean, Platonick, Stoick, and Epicurean Notions.

M. F. *ibid.*

Both *Irenæus* and *Tertullian* affirm the errors of the Gnosticks to have sprung from the Platonick Idea's, though I think it not improbable, that both their *œcumen* & *gæcædozies*, took their birth from Pythagoreanism.

M. F. 243.

*Heron* assured us, that *Delagius* suckt all his Doctrines from the Philosophy of *Pythagoras* and *Democritus*, and *Falsarius* fully pronounced

the doctrine, which was inargu-  
ble.

Judaick Church received from vain Philosophy: So long as the Judaick Theology continued under its own native habit, it retained its primitive Purity. But whence sprung this (declension) but from the Phenician and Chaldaick Philosophy, touching Planetary Deities, and Demons, called by the Phenicians Baalim. We no way doubt but to demonstrate, that the main errors of the Pharisees, Sadducees, and other Judaick Hereticks, received their first formation, &c. from Grecian Philosophy, especially the Pythagorean.

From whence borrowed they (the Gnosticks) their *œcumen* & *gæcædozies*—but from the *hermetick* and *symbolick* Philosophy of the Pythagoreans.

Gal.

Had not the Delagian Heresie the same pestiferous root: this is incomparably well demonstrated by *Jansenius*, &c.

His doctrine is no doubt of that nature, which is the same as the Delagian.

M. F.

M. F. *ibid.*

Nor did *Samosatenus* and *Arius* derive their blasphemous opinions concerning the Deity of Christ, save from the *Platonic* Philosophy.

M. F.

It was not therefore without cause, that *Tertullian* styled the Philosophers the Patriarchs of Hereticks.

M. F. 245.

The *Platonic* School at *Alexandria* was the Seminary of the chiefest and most pestilent errors veared in the Church during the four first Centuries.

M. F. p. 243.

*Holstenius* hath shown us, how the *Atanichean* Principles were framed from the *Pythagorean*.

M. F. 245.

*Joannes Baptista Crispus* hath wrote a Discourse of *Plato's* Opinions; and hath

Gale.

where had *Paulus Samosatenus* his blasphemous notions but from *Plotinus*? and did not *Arius* in like manner derive his blasphemous persuasions teaching Christ, from the same profound fountain?

Gale.

This *Tertullian* was greatly sensible of, and therefore styles the Philosophers the Patriarchs of Hereticks.

Gale.

Vain Philosophy was the chief Seminary of Errors breached in the four first Centuries after Christ. *Samosatenus* learnt his blasphemies from *Plotinus*; *Succesus* to *Ammonius* in his School of *Alexandria*; *Origen* scholar to *Ammonius* in his School of *Alexandria*.

Dr. Parker *Plat. Theology*, p. 89.

*Holstenius* hath made a parallel between the *Pythagorean* and *Manichean* Principles.

Dr. Parker *ibid.*

*Johannes Baptista Crispus* in his discussing of *Plato's* opinions, but at the end of every



at the end of every Chapter shows, what Heresies sprung from each.

M. F. p. 244.

The Popish *αἰσχρολογία*, or Saint-worship, is nothing but an imitation of the *δαιμονολατρεία*, or Daemon-worship of the Pagan Philosophers.

M. F. p. 245.

The purity and simplicity of the Gospel was no less corrupted by blending the Dogms of *Aristotle* with the Articles of Faith, than it had been by mingling the Philosophy of *Pythagoras* and *Plato* with the Doctrines of Christ.

M. F. 247.

Corrupted into an artificial kind of wrangling, and degenerated into contentions and unprofitable altercations.

I doubt, Sir, you already censure me for a very idle person, who can spend my time in such an unprofitable pursuit, of this Author; and therefore though I can scarce open an English Author of any account, without making some new discoveries of Mr. *Ferguson's* pilfering humour, I shall now for a conclusion principally confine my self to his discourse of Metaphors, Chap. 2. which he has almost intirely stole from *Possius* and *Glossius*, not excepting his Greek and Latine Citations, with which he makes such a flourish and boast of Learning.

M. F.

Chapter shown, what Heresies sprung from each opinion.

Gale *ibid.*

The whole Papal *αἰσχρολογία*, or Saint-worship, is but an imitation of the Pagan *δαιμονολατρεία*, or Daemon-worship.

Dr. Parker *ibid.*

They have in the same manner corrupted the simplicity and purity of Christian Religion by blending the *Placits* of Aristotle with the Articles of Faith, as *Manes* and *Valentinus* did by mingling with the Christian Faith the Philosophy of *Plato* and *Pythagoras*.

Gale *ibid.*

Corrupted into an artificial kind of contentious dispute.

M. P. p. 287.

*Origen* especially seems to have made it his business to find out Mystical and Cabbalistical Senses in the plainest parts of Scripture, which made one of the Ancients themselves say of him, *Ingeniis suis pro Dei mysteriis venditat*; he obtrudes the sportings of his fancy for religious and sacred Mysteries: and as another expresses it, *Ingeniis suis acumina putat esse Ecclesiæ Sacramenta*. This practice of some Primitive Writers in and about the Scripture influenced *Porphyrius* to deride the Gospel, as containing nothing certain in it.

M. P. 298.

This may serve as an apology for *Aristotle's* confounding Synecdoches and Allegories with Metaphors: Μεταφορα δ' ἐστὶν ὁνομαστικὴ ἀλλοτριῶν ἐπιφορα, ἢ ἀπὸ γένους ἐπὶ εἶδος, ἢ ἀπὸ αἰδους ἐπὶ γένος, ἢ ἀπὸ αἰδους ἐπὶ εἶδος, ἢ ἀπὸ τοῦ ἀνάλογον. Which occasioned *Cicero* to observe, that *Aristotle* used the term Metaphor in a larger acceptation

*Gloss. Philologia sacra p. 298.*

*Intolerabilis est Origenis audacia, qui omnia mundi quantumlibet simpliciter dicta in allegorias mutavit, unde Hieronimus iussit de eo conqueritur, Ingenium solum facit Ecclesiæ Sacramentum; & alius haud ignobili patet, Origenes sui ingenii lusus pro Dei mysteriis venditat.*

*Atque hæc Scripturas interpretandi, vel exponendi potius ratio Porphyrium incensavit, ut irrideret Christianam doctrinam, & scriberet eam nihil habere certi.*

which account of *Cicero* and *Aristotle*, together with the Greek Quotation, you have in *Vossius Instit. Orat. lib. 4. p. 84.*

than after Rhetoricians are  
wont to take it.

M. F. Ibid.

Terms thus applied are  
called by *Hermogenes* *ἁλὺς μεταφορῶν*.

M. F. p. 301.

In every Metaphor three  
things are carefully to be at-  
tended to; the original and  
proper signification of the  
word, the signification to  
which it is transferred, and  
the similitude, analogy, and  
proportion, &c.

M. F. Ibid.

Christ is not onely meta-  
phorically stiled a Lion, but  
Tyrants are likewise so deno-  
minated, whereas cruelty  
and salvageness are the rea-  
son of transferring the term  
to the latter, so fortitude  
and victoriousness are the  
grounds of applying it to  
the other.

His distinctions between a Metaphor and other Tropes and Pa-  
rables are all taken out of *Glossus* and *Vossius*.

M. F. p. 305.

By a Parable I mean a  
Symbolick form of speech,

*Gloss.* lib. 5. p. 1043.

*Unde Hermogeni, ἁλὺς με-  
ταφορῶν.*

*Voss.* *ibid.* lib. 4. p. 85.

*In omni metaphora tria re-  
quiruntur, significatio propria,  
alienu, & similitudo aut pro-  
portio.*

*Gloss.* *ibid.* p. 1113.

*Leo ad Christum significan-  
dum transfertur, & ad impios  
& tyrannos, Christus Leo di-  
citur ob fortitudinem & victo-  
riam, tyranni ob atrocitatem  
& rapacitatem.*

*Gale* Court of the Gentiles,  
part 2. p. 97. cited from  
*Diodore*.

*This was a fashion of teach-  
ing used among the Jews, fol-  
where*

where by a well appropriated similitude from some feigned story, some moral truth is insinuated to the minds of men to make it the better apprehended and understood.

lowed by our Lord, and very profitable to make the truth understood, and to insinuate the apprehension thereof into the minds of the auditors, by a well appropriated similitude, taken from a feigned story.

His discourse of Allegories, which immediately follows, is principally owing to *Glossius*, p. 1395. and whether he has not taken not only his Notions, but his Greek words and sayings concerning those descriptions of God which we call *Anthropopathies*, from the same Author, I will leave any man to judge who will compare them.

M. P. p. 315.

Under Metaphors are comprehended *αὐθεωμιμῆσαι*, in which humane parts, &c. are ascribed to God; in such forms of speech God by a *αὐγαμῆσαι* or condescension, declares the infinite properties of his nature. *αὐθεωμιμῆσαι* ὅτι ὁ θεὸς ὡς ἄνθρωπος φησὶν, He decyphers what himself is, and doth by things that fall under our apprehension; and what is thus said of God *αὐθεωμιμῆσαι* & *αὐγομιμῆσαι*, after the manner of men, must be understood of him *θεοπετῆσαι*, in a way suitable to the Divine Nature.

*Glossius* p. 1116.

*Αὐθεωμιμῆσαι* ἐστὶν μεταφορά, qua quod creaturæ & praesertim homini proprie competit, ad Deum transfertur, vocatur & *αὐγαμῆσαι* condescensio. *αὐθεωμιμῆσαι* ὅτι ὁ θεὸς ὡς ἄνθρωπος φησὶν, *αὐθεωμιμῆσαι* & *αὐγομιμῆσαι* qua de Deo dicuntur, *θεοπετῆσαι*, h. est, convenienter Deo intelligenda sunt.

I confess, Sir, I am very sick of this undertaking; for it is so far from being pleasant, that it is grievous to me, to write one line merely to expose any man: but I thought it necessary to take down the confidence of this Author, who makes a great shew of ancient and modern Learning, by transcribing out of some late Writers, whose credit and reputation at the same time he endeavours to undermine. I am glad to find, that he reads so good Books, which I doubt not, but would make him wiser in time, if he would consider, as well as read: It is no fault indeed to use those arguments, which have been used by other men, and it is possible sometimes to hit upon the very same expressions, or some very like; but when a man shall run through a book, and take the whole Series of Arguments, without owning his Masters; when he shall take out whole Sentences and Paragraphs out of so many Authors, of so vastly different styles, it plainly discovers an empty Head, a barren Fancy, and a vain-glorious Mind.

It were easie to transcribe a great part of *Glossus* and *Vossius*, concerning the nature and use of Metaphors and Allegories, and the rules of expounding them, which Mr. *Ferguson* has onely translated, and from whence he has borrowed his Greek and Latine Citations, out of ancient and modern Authors, but I consider this would too much swell a Letter, and you may do it your self if you have the curiosity: And therefore I shall onely farther observe, that whereas this Author falls upon Dr. *Parker* at every turn, and challenges, and provokes and scorns him; there is no Person whom he does so much Ape, as the Doctor: He borrows divers of his expressions from him, *gawdy Metaphors, phantastick Allegories, smacking Contradictions, rampant and empty Schemes of Speech*, and the like; and many times transcribes whole Sentences and Paragraphs from him, of which I have given some instances above, and shall adde but two or three more here.

M. F. p. 133.

*Heraclitus* grew famous by the onely obscurity of his writings. It is said of *Aristotle*, that being reproved by

Dr. *Parker* Plat. Theol. p. 70.

*Neither is Heraclitus his name engraven because of the obscurity of his writings, less famous; and no less common is Alex-*



Alexander for publishing his Acroamatics, he should make this reply, that they were *ἐκδομένα* made publick, yet they were *μὴ ἐκδομένα* not published.

Arilork's Epistle  
to Alexander, <sup>Ex. 2. 2. 2. 2.</sup> <sup>Plut. in</sup>  
though he had <sup>made his books pub-</sup>  
lished, yet he had not published  
them.

where because he would not say the very same thing that the Doctor did, he runs into a very ridiculous mistake. I fear though *Herodotus* his name ~~was~~ <sup>is</sup> famous, because of the obscurity of his writings, yet it is a wild conceit, that the obscurity of his writings was the only thing that made him famous.

M. P. p. 321.

When any thing is manifested by a Metaphor, the thing it self is not fully expressed, but only some similitude between it and another.

M. F. p. 323

For men to discourse in metaphorical terms of things, whose nature and properties they are wholly ignorant of, is plainly to trifle; seeing while we know not the true *Idea's* of things, we can only imagine some resemblances.

Nay, Sir, it is still more pleasant to observe, that our Author cannot compliment his Patron without imitating Dr. Parker: For who ever reads Mr. Ferguson's Dedication to Mr. Papillon, and Dr. Parmenter to Dr. Barboza, will find that the manner of Address, the Composition,

Dr. Parker *ibid.* p. 75.

When any is expressed by a Metaphor, the thing it self is not expressed, but onely some similitude observed or made by fancy.

Dr. Parker *ibid.*

To discourse of the nature of things in metaphorical terms, is to sport and trifle. But 'tis still more phantasick, to talk metaphorically of those things, of whose Idea's we are utterly ignorant.

position, Complement, and Fancy is Dr. Parker, though Mr. Ferguson has a little varied the words.

M. F. *Ep. dedic.*

Sir, it cost me no long deliberation to whom I should direct these discourses, the obligations I am under to you, and your Family, rendering them yours by the title of a just debt, the interest you have in me by an entail of peculiar kindnesses, gives you a right to my Studies, and the fruits of them.

M. F.

The declining the imputation of ingratitude is my plea for prefixing your name to these Papers.

M. F.

Though the concerning you in their behalf may seem an injury, yet not to have done it, would have been a crime.

M. F.

You must be content to forgive such offences, as your self have made the result and effects of duty.

Dr. P. *Ded. of his Plat., Theol.*  
Reverend Sir,

I shall not need to argue the decency and fitness of this address—because your absolute and inalienable right to all the fruits of my Studies, has made it due and necessary.

Dr. Parker.

I cannot alienate any thing that is theirs from being yours, without being guilty at once of the greatest injustice and ingratitude.

Dr. Parker.

So that if to present you with so mean a trifle be unhandsome, yet not to have done it would have been unjust.

Dr. Parker.

Though I do but injure your name by concerning it with a trifle, yet an injury, what is the result of duty and gratitude, may hope for not only your pardon, but (Sir, such is your

your candour) your acceptance  
100.

M. F.

Dr. Barker.

Were there any indecency  
in this address, yet the laws  
of gratitude supersede those  
of congruity.

The obligations of duty can-  
not all the laws of indecency.

This, Sir, I hope is enough to satisfy the world of Mr. Barker's  
great Learning, and how he came by it: It had been very easy to  
have given many more instances of this nature, but I took those  
which came first to hand: I need make no reflections upon the whole,  
since you have done it so well already; and therefore have no more  
to do, but to subscribe my self

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